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way, or some one of the few passages of Scripture inserted in their Breviary, may have taught them a better way than that of Rome. Instead of stopping short at the altar of Mary, or any of the thousand shrines which Rome has erected between the sinner and God, they go at once to the Divine mercy-seat, and pour their supplications direct into the ear of the Great Mediator. You ask, why do these men remain in a Church which they see to be apostate? Fain would they fly, but they know not how or where. They lift their eyes to the Alps on one side—to the ocean on the other. Alas! they may surmount these barriers; but more difficult still than to scale the mountains or to traverse the ocean is it to escape the power of Rome. Woe to the unhappy man who begins to feel his fetters! He awakes to find that he is in a wide prison, with a sentinel posted at every outlet, escape seems hopeless, and the man buries his secret in his breast.

"Some few there are who, more daring by nature, or especially strengthened from above, adventure on the immense hazards of flight. Of these some are caught, thrown into a dungeon, and are heard of no more. Others find their way to England, or some other Protestant state. But here new trials await them. They are ignorant of our language, perhaps. They find themselves among strangers, whose manners seem to them cold and distant. They are without means of living, and, carrying with them too, it may be, some of the stains of their former profession, they encounter difficulties which are the more stumbling that they are unexpected. On these various grounds, the number of priests who leave the Church of Rome has been, and always will be, small, till some great revolution or upbreak takes place in that Church.

"But, making the most ample allowance for all classes—for the men who are atheists and infidels—for the mere worldlings, whose only tie to their Church is the gain it brings them—and for those who are either doubters, or whose doubts have passed into full conviction that the Church of the Pope is not the Church of Jesus Christ—making, I say, full allowance for all these, I have little doubt that the majority of the priests in Italy—it may not be much more than a majority, but still a majority—are sincere believers in their system."

Such is the picture drawn from their own personal observations by eye-witnesses well capable of judging correctly of the characters of the priesthood of Italy—a sad picture indeed, but one that ought to excite our compassion rather than our hostility, and lead us fervently to bless God who has not subjected us to similar difficulties or trials, or, at least, has lightened them by the sympathies of that numerous class among our fellow-countrymen who have imbibed the spirit of true Christianity under the freer atmosphere of Britain, where, thanks be to God for his mercies, a man may follow the dictates of revelation without extinguishing or abandoning his reason, and sincerely feel and fearlessly maintain that the lights of reason and revelation equally emanate from the throne of God.

HISTORY OF PURGATORY.*

The doctrine of purgatory, or a place of expiatory suffering into which the faithful pass at death, nowhere occurs in the writings of the early fathers. Tertullian, in the second century, contended for a sort of *negative* purgatory, consisting merely in the delay of final complete happiness.† Cyril, too, in the middle of the fourth century, approves of this notion, but adds that MANY, even then, denied that the souls of the departed, whether they quitted this world with sin or without sin, could be at all benefited by the prayer offered up on their behalf over "the holy and most tremendous sacrifice of the eucharist."‡ Ambrose, too, who lived in the last quarter of the fourth century, says that those whose sins have not been expiated in this life, will experience a purgatorial fire during the period which will elapse between the first and the final resurrection; and he adds, that the punishment of some will extend even beyond the final resurrection.§ Augustine, the pupil of Ambrose, speaks more fully on this subject, although his views display considerable hesitation and inconsistency. The passage in which the doctrine of a purgatory is most clearly stated, is the following:—

"By that transitory fire—concerning which the apostle says, 'he himself shall be saved, yet so as by fire'—not deadly, but only minute sins are purged. Whoever is conscious that any deadly sin rules within him, that person, unless he shall have worthily reformed himself, and (if space be afforded him) shall have done penance for a long time, and shall have been bountiful in almsgiving, and shall have abstained from sins, that person cannot be purged in the transitory fire of which the apostle speaks, but the eternal fire will torment him without any remedy. . . . But if we neither give thanks to God in tribulation, nor buy off our sins by good works, we must, in that case, remain in the fire of purgatory just so long a time as it may require to burn away our smaller sins, like 'wood and hay and stubble.'"

From other passages of his works it is clear that he placed the period of this purgatorial fire at the end of the world.*

It thus appears, that those fathers of the first four centuries who make the slightest reference to any future temporary suffering, differ from each other, not only as to its nature, but, also, as to the period of its occurrence. The Church of Rome, again, differs from all these fathers, and makes purgatory a place of torment into which souls pass *at once*. Without quoting, then, the numerous testimonies of the early fathers who oppose this notion, it is abundantly evident, from the diversities of opinion already noticed, that the dogma of a purgatorial fire, as now held in the Church of Rome, possessed no place in the creed of Christians during the first four centuries.

It was not until the end of the sixth century that the existence of a place of expiatory suffering, into which men passed at once, was inculcated as the doctrine of the Church. The merit of this discovery belongs, unquestionably, to Gregory the Great. In the fourth book of his *Dialogues*, he gives several marvellous revelations concerning the world to come, which, as he says, had been made known to men, "now that the end of all things was approaching." It does not appear that Gregory considered that there existed any common receptacle of souls, in or near hell, as is taught by Romanists. On the contrary, he distinctly mentions divers localities in which the souls of men were confined till they were purged from sin. In his book of dialogues, for instance, he relates how the master of a bath, in consequence of his sins, was compelled, after death, to act as servant in the bath, until due satisfaction for him was made. It fortunately happened that a priest became acquainted with the circumstance, and offered mass on his behalf for one week; on which the man at once disappeared (lib. iv.).

The introduction of purgatory into the Latin Church must, then, we think, be assigned to Gregory the Great. It was, however, long before the doctrine was generally received. Its progress was, doubtless, much hastened by the visions invented by crafty monks, in order to promote this superstition.

The earliest vision of purgatory on record is that of Fursey, an Irish saint, who lived in the seventh century. Bede, in his *Ecclesiastical History*, relates of this saint of the Romish calendar, that once on a time, having fallen sick, three angels appeared to him, and after conveying his soul away from his body, accompanied him into the invisible world. As he proceeded on his way, he heard the howlings and cryings of demons eager to arrest his progress. The bodies of these foul spirits, so far as he could discern them, were deformed, and black, and skinny, with long extended necks and swollen heads. They threw at him fiery darts; but these were ward off by the angels' shields, and the devils at length driven away. One of his angelic attendants then told him to look down upon the world, and when he looked, he saw a dark vale far below them, and in the vale four vast fires burning at some distance from each other. The angel said, "These are the four fires which shall burn the world: the first fire burns the men who have loved falsehood; the second, the souls of those who have been avaricious; the third, those men who have been stirrers up of strife and discord; the fourth, those who have practised fraud and impiety. Fear nothing, for these fires will only burn the souls of sinners." Upon this they approached the fire, and it separated, and left them a path through the midst. In the fire, Fursey saw devils flying about, and fighting terribly, and some came and shot at him, and tried even a second time to molest him, but were always repulsed by the angels who attended him. Shortly afterwards he was taken back by the angels, and restored to his body.†

Another vision, also given in Bede's history, is that of Drithelm. This saint, who dwelt in Northumbria, within the borders of Scotland, had lived a pious life, and in his latter days was favoured, like Fursey, with a journey to the world of spirits. On the return of his soul to his body, he became a monk in the Abbey of Mailross. He told his story to Hæmgils, from whom Bede seems to have learnt it.

When his soul first left his body, he said, he was led in silence by a shining angel in a white garment. They proceeded towards the north-east, and as they walked along, they came to a valley, which was broad and deep, and infinitely long. One side of the valley was filled with roaring flames, the other side was not less intolerably cold, with furious storms of hail and snow driving about in all directions. The whole valley was full of souls, who were tossed continually from one side to the other, and were equally tormented in each by the heat and the cold, as well as by the foul spirits that were everywhere flying about. Drithelm began to think that this must be hell, but his conductor said, "Think not so; we have not yet come there." He afterwards informs him, "This great burning vale is the place in which are punished the souls of those who, neglecting to confess and amend their sins till their last day, have been penitent at the moment of death. All, however, who have confessed and repented, even in death, will come to heaven in the day of doom. But many are

helped by the prayers of the living, and by alms and fasts, and, above all, by the sacrifice of the Mass, so that they are delivered before doomsday." On proceeding onwards, they came to a region of extreme darkness, where he could hardly distinguish the form of the angel that accompanied him. Suddenly, he beheld, as it were, globes of dusky flame rising apparently from a great pit, and constantly falling down into it again. When he approached it, his guide suddenly left him in the midst of the darkness, and he now saw that the globes of fire were full of souls, who were thus continually tossed up from the pit, the stench of which filled the country around. And as he stood, terrified, and doubtful which way to turn, he suddenly heard behind him a sound of miserable wailing, mingled with shouts of laughter, like that of persons exulting over captured enemies. Then he saw a crowd of evil spirits dragging along five souls, who were lamenting grievously, whilst the fiends were mocking at them. The pit was hell, whence none who entered ever returned.

When Bede published these visions in the eighth century, the doctrine of purgatory was by no means generally established. It was a subject of speculation amongst the learned whether such a place really existed or not. The influence of these wondrous revelations, added to the arts employed by the monks, rendered this notion popular; and, accordingly, in another century or two purgatory was as much an article of faith as heaven or hell. In the language of Mosheim—

"The fears of purgatory, of that fire which was to destroy the remaining impurities of departed souls, were carried to the greatest height in the tenth century, and exceeded by far the terrifying apprehension of infernal torments; for they hoped to avoid the latter easily, by dying enriched with the prayers of the clergy, or covered with the merits and mediation of the saints, while from the pains of purgatory they knew there was no exemption. The clergy, therefore, finding these superstitious terrors admirably adapted to increase their authority and promote their interest, used every method to augment them, and by the most pathetic discourses, accompanied with monstrous fables and fictitious miracles, they laboured to establish the doctrine of purgatory, and also to make it appear that they had a mighty influence in that formidable region."

Perhaps the most striking illustration of the popular belief in purgatory during the middle ages, is afforded by the legend of St. Patrick's purgatory, which was commonly an article of faith until the time of Luther.

The original source of our information respecting St. Patrick's purgatory, is Henry of Saltrey, a Benedictine monk, born and educated in Huntingdonshire, and, according to Bale, a man enslaved by superstition from his childhood. This author, indeed, would have us believe, that his story of Patrick's purgatory was nothing but an invention of his own, helped a little by the book of dialogues written by Pope Gregory. It is, however, certain, that Henry was reported to be the dupe of others, one Bishop Florentian, and Gilbert de Suda, a Cistercian abbot.

According to this authority, it would appear, that St. Patrick long preached to his countrymen, and among other doctrines included that of purgatory. They disbelieved in its existence, but offered to embrace its belief if any one would go there and again return to them. Vexed at the obstinacy of his hearers, Patrick prayed that God would enable him to give them a convincing proof, that he was not deceiving them. Accordingly, as he was one day alone in the wilderness, Jesus Christ appeared to the saint, and gave him a book containing the gospels, and a staff, which latter was afterwards called *baculus Jhesu*, "the staff of Jesus." Christ then led him into the wilderness, and pointed out a secret entrance, saying that whosoever entered therein, and remained there a day and a night, and then returned, would have strange wonders to relate, and should, moreover, be free from all liability to enter purgatory ever again. Our Lord then left him, and St. Patrick soon afterwards built an abbey on the spot, and placed a strong iron-bound door to keep fast the entrance to this wondrous cave. Even in the days of the saint, the legend informs us, many persons ventured into this fearful place. Some perished, while others remained unhurt, and told the wonderful tortures which they had suffered, and of equally wondrous visions of happiness which they had afterwards seen.

Their revelations were, by St. Patrick's own directions, taken down in writing, and preserved in the church. A minute account is also given of the ceremonies prescribed by the saint to be practised whenever an individual presented himself to become a visitor to the cave. A striking resemblance may be traced between these and the ceremonies in use by the ancient Greeks at the cave of Trophonius. Whenever a pilgrim entered this purgatory, the prior immediately made fast the door, and opened it no more till the next morning; when, if the pilgrim was there, he was taken out and conducted with great joy to the church; and after fifteen days' watching and praying, was dismissed. If he was not found when the door was opened, they concluded that he had perished in his pilgrimage through purgatory; the door was again closed, and his name was never again mentioned.

The principal object of Henry of Saltrey, however, is to relate the marvellous adventures of the knight Owain,

* Reprinted, by permission, from the "Journal of Sacred Literature," of July, 1855. London: A. Heylin, Patenoster-row.

† *De Anima*, Oper., p. 689, cap. 58. Basil, 1550. CATHOLIC LAYMAN, vol. I., pp. 67, 81; vol. III., pp. 87, 137.

‡ Cyril Hieros., *Catech. Myst. V.*, p. 241. Paris, 1631. CATHOLIC LAYMAN, vol. I., pp. 50 and 140; vol. IV., pp. 34 and 71.

§ Ambrose, *Enarr. in Psalm l.*, Oper., col. 1286. Paris, 1549.

|| Augustine, *de Igne Purgat.* Sermo iv., Oper., vol. X., p. 382. Col. Agrip., 1616. CATHOLIC LAYMAN, vol. III., p. 76.

* *Vespera autem illa finis est seculi, et caminus ille veniens dies iudicii* (*Enarr. in Psalm, ciii.*, Opera vol. viii., p. 430, &c. *Qualis tunc erit velut aurea per ventilationem ita per iudicium purgata novissimum eis quoque igne mandatis, quibus talis mundatio necessaria est* (*De Civitate Dei*, lib. xx., cap. xxv.).

† Wright on *Purgatory*, p. 10.

* Mosheim, *Eccles. Hist.*

who, in order to purge out the sins committed during a life of rapine and violence, visited St. Patrick's purgatory in the twelfth century. The account given in Wright's work is taken from an ancient English version made in the fifteenth century.

After relating the ceremonies undergone by Sir Owain, we are told that he was locked up in the cave, and, shortly after, went forth. At first he had a very little light, but this, by degrees, disappeared, and he was obliged to grope his way in utter darkness, till a sort of twilight at length appeared. He first met with fifteen men in white garments, one of whom told Owain all he should have to suffer in this pilgrimage; how he would be attacked by unclean spirits, and by what means he must defend himself. He then encountered, amidst the most fearful lightning and thunder, a troop of devils, who welcomed the knight, and pretended to rejoice that he had not, like other men on earth, waited till the end of his life, but had come beforehand, to suffer the punishment of his sins. Having successfully resisted their attack, by invoking the name of Christ, another party of fiends came up:—

"Then come devesles other mony mo,
And badde y^e kny with hem to go.
And ladde him into a fowle contreye,
Wher ever was myght and never day.
For hit was derke and wonther cold,
Yette was there never man so bolde,
Hadde he never so mony clothes on,
But he wolde be colde as ony stone.
Wynde herde he none blowe,
But fast hit frese both hye and lowe.
They broughte hym to a felde full brode,
Owere such another never he yode.*
For of y^e lengthe none ende he knewe.
Thereove algate† he most now.
As he went he herde a cry,
He wondered what it was and why.
He syg; ther men and wymmen also.
That lowde cryed for hem was wo.§
They lyen thykke on every londe;
Faste nayled both fote and honde,
With nayles glowing alle of brasse.
They ete y^e erthe so wo hem was.||
Here¶ face was nayled to y^e grownde.
Spare they cryed a lytyle stounde.**
The devesles wolde hem not spare.
To hem peyne they thowgte yare.††

This was the first field of punishment. In the original Latin legend, the knight was led successively through four such fields. In the second and third the souls suffered much the same kind of torments as in the first, with this only difference in the second, that they were fixed to the ground with their backs downward, and were persecuted by multitudes of fiery serpents and toads. In the fourth, the souls were hung up in fires by the various members which had been most sinful, and some were roasted on spits and basted with molten metals. In the next place they were turned about on a great wheel of fire:—

"Some of y^e fendes turned awayne,
And forth they ladde Sir Owayne,
Full ferre into another felde.
In such one bare he never shelde.
Hit was lenger and welte more,
Than that felde was byfore.
And as he loked him besyde
He syg ther pyttus mony and wide;
Thykke they were as they myght bene;
Onethe‡ was ther a fote hem betwene.
And all manner of metaille,
He syg there yn the pyttus walle.§§
Men and wymmen ther were also,
In y^e pyttus abyding wo.
Some were thereinne up to ye chinne,
And yet had they nogt bete||| here synne.
And some were yn to shappus;¶¶
And some were up to y^e pappus;
And some were yn to y^e kne,
They wold full fayne out be."

Owaine was pushed by the devils into one of these pits, and dreadfully scalded. He was afterwards brought into a place where souls were punished in a lake of extreme coldness. He was then dragged to the mouth of hell, and afterwards taken to paradise. Finally, he was obliged to return and spend the remainder of his days on earth.***

We have given this celebrated legend of Sir Owaine at some length, from the importance of the subject with which it is connected. It was appealed to in the middle ages as authority on all questions relative to purgatory, and, according to Wright, was, in the original Latin of Henry, spread probably over every country where the Roman faith prevailed. It was also soon translated into the modern languages of Europe. There are still extant three different early French versions—all metrical. There are also two English metrical translations under the title of *Owayne Miles*. It is certain from the mention of St. Patrick's purgatory in Cæsar's, that so early as the commencement of the thirteenth century it had be-

come famous all over Europe. "If any one doubt of purgatory," says he "let him go to Ireland, and enter the purgatory of St. Patrick, and he will no longer have any question of purgatorial torments."** The pilgrimage to this place became a common thing in the thirteenth and following centuries, and even men of rank and wealth visited Ireland for this purpose. In the patent rolls of the Tower of London, under the year 1358, we have an instance of testimonials given by the king (Edward III.) on the same day to two distinguished foreigners—one a noble Hungarian, the other a Lombard, Nicholas de Beccariis—of their having faithfully performed this pilgrimage; and still later, in 1397, we find Richard II. granted a safe conduct to visit the same place to Raymond, Viscount of Perchles, Knight of Rhodes, and Chamberlain of the King of France, with twenty men and thirty horses.† Raymond, on his return to his native country, wrote a narrative of what he had seen in the Limousin dialect, of which a Latin version was printed by O'Sullivan in his *Historia Cathoica Ibernica* (Lisbon, 1621).‡

In the fifteenth century the numerous copies of the original history by Henry of Saltrey, as well as the various translations, tended greatly to increase the celebrity of St. Patrick's purgatory. At the close of this age, however, it fell into disgrace.

"A monk of Eymstadt, in Holland, who proved either more conscientious, or less credulous than former visitors, undertook the pilgrimage to Lough Derg. When he arrived at the lake, he applied for entrance to the prior, who referred him to the bishop of the diocese, without whose license no visitors were received. The monk then repaired to the residence of the bishop, but as he was 'poor and penniless,' the servants refused to admit him into their master's presence. Having, however, with difficulty obtained an audience, he fell down before the bishop and begged permission to enter St. Patrick's purgatory. The bishop demanded a certain sum of money, which he said was due from every pilgrim who came on this errand. The monk represented his poverty, and, after much urgent solicitation, the bishop granted the necessary license. He then went to the prior, performed the usual ceremonies, and was shut up in the cavern. There he remained all night, trembling with fear, and in constant expectation of a visit from the demons; but when the prior let him out the next morning, he had had no vision of any kind, and dissatisfied with the result of his pilgrimage he hastened to Rome, where he made his complaint to Pope Alexander VI. The Pope acknowledged himself convinced of the imposture, and sent orders for the destruction of the purgatory, which were put into execution with great solemnity on St. Patrick's day, 1497."§

It was not long before the place recovered its ancient reputation. The office of St. Patrick inserted in the Roman Missals of 1522 was almost entirely devoted to the celebration of the purgatory of that saint; and although this office was rejected two years afterwards, the fame of St. Patrick's purgatory continued to increase, and the legend was generally adopted by Roman theologians. During upwards of two centuries its reputation continued to spread through France, Italy, and Spain.||

Such was the belief of purgatory prevalent in the Romish Church up to the period of the Reformation. The reader will not fail to notice how far the crude notions hinted by Augustine, and afterwards by Gregory, differed from the doctrines taught in after ages. From this obvious variation it is most evident that the dogma, as held in modern times by the Church, was completed only by slow degrees, and after centuries had passed away.

(To be continued.)

WHY THE CHURCH OF ROME DISCOUNTENANCES THE GENERAL STUDY OF THE BIBLE.

It is a fact, which needs no proof, that the Church of Rome systematically discountenances the general reading of the Holy Scriptures. Indeed, so far are the advocates of that Church from wishing to deny or extenuate this fact, that they seek to justify the prohibition as wise and salutary. That the Church of Rome is perfectly consistent in acting so, there can be no doubt; nay more, it is not difficult to show, that, if her characteristic doctrines (those doctrines, we mean, which Protestants reject as innovations on the ancient faith of the Church) be true, it is not only her sound policy, but her bounden duty, to restrain the people, as much as possible, from the use of the Bible. A brief consideration of some of these doctrines will set this seeming paradox in a clear light.

1. Let us, then, begin with the worship of the Virgin. We shall not now insist on the recent development which Mariolatry has received by the papal declaration of the Immaculate Conception as an article of faith. We shall content ourselves with the adoration heretofore paid to the Virgin in Roman Catholic countries. We find, then, upon the one hand, that the honour actually paid to her, though theoretically inferior to, is practically far greater than that bestowed on our blessed Saviour himself. We find, on the other hand, no warrant, in the pages of the New Testament, for such adoration. The notices of the Virgin are brief, scanty, and incidental.

The recorded addresses of our Lord to her are few in number, and certainly not of a kind calculated to lead his disciples to pay her anything like divine honours. In the Epistles she is never once named, even by that disciple who was specially charged with her care by his dying master.* All this cannot be accidental. We are, therefore, irresistibly forced to conclude, not only that our Lord and the New Testament writers do not recognise the Virgin Mary as an object of adoration, but that they do all in their power to prevent, by anticipation, the superstitious worship which they foresaw would naturally be paid to her. Upon this point, therefore, it is at least *politic* of the Church of Rome to restrain the people from studying the New Testament; as such study must necessarily give rise to very grave suspicions as to the soundness of the Church's practice. And if the rulers of the Church of Rome really believe that Mariolatry is in accordance with the will of God, it is their bounden duty to be cautious of putting into the hands of the people documents which seem so clearly to disown and prohibit it.

2. As a second instance, in illustration of our position, we may take the supremacy of the Bishop of Rome, as the divinely-appointed successor of St. Peter. To a person taught to believe this as a divine verity, it must cause a very violent shock to find, upon studying the New Testament, that, from beginning to end, no such personage as the Bishop of Rome is ever mentioned; that not the remotest hint is given of any peculiar privileges being attached, either actually or prospectively, to the Church of Rome; that not the slightest allusion is made to St. Peter's having visited that city; while, on the contrary, very strong inferential proof is supplied that he never was there at all; and, finally, that, even admitting he visited Rome and was Bishop of that Church, there is not a shred of proof by which his apostolic prerogatives can be shown to be the *perpetual inheritance* of his successors in that See. The policy of the Church of Rome necessarily prevents her from exposing the faith of her votaries to so great a shock as discoveries of this kind in the pages of Holy Writ must occasion. And if she believes that her dogma respecting the Pope as the successor of St. Peter and the representative of Christ upon earth is true, it is also her duty to take care that her people are not put in the way of drawing inevitable inferences from Scripture tending to the weakening or the complete overthrow of their faith in the dogma.

3. The worship of images is another case in point. The Church of Rome allows the worship of the images of the Virgin and the saints. The Bible absolutely prohibits the worship of "any graven image." This palpable contradiction is attempted to be removed by subtle scholastic distinctions between various kinds of worship. It is *politic* to inculcate on the people the danger of reading a book, which, without such refined distinctions, must be misunderstood by the vulgar, to the detriment of the Church's infallible authority. And if the Church of Rome really believes that the worship of images, which was prohibited under the Jewish dispensation, is commanded under the Christian, (notwithstanding the absence of the slightest hint to that effect in the New Testament), then it becomes the duty of her rulers to discountenance the reading of a book so infinitely likely—nay, so necessarily certain—to mislead as the Bible.

4. The same may be said of the invocation of saints, and the efficacy of their intercession. The Bible says, in language which any plain reader would consider clear and unmistakable enough, that "there is one mediator of God and men, the man Christ Jesus" (1 Tim. ii. 5, Douay Bible), and that, "if any man sin, we have an advocate with the Father, Jesus Christ the just" (1 John ii. 1, Douay Bible). Any plain reader, we say, would naturally infer, from these and similar passages, that there was *only one* mediator between God and men, and *only one* advocate with the Father—viz., the Lord Jesus Christ. The Church of Rome teaches that there are many mediators and many intercessors (the number of whom is increasing with the canonization of every new saint), and that our Blessed Lord sustains these characters not exclusively, but merely in a peculiar sense. The vulgar could never discover this profound distinction from the seemingly unambiguous words of Holy Writ; and, accordingly, policy dictates that they should not be permitted to read a book which common sense is incapable of comprehending. And if the invocation of saints and the efficacy of their intercession be conscientiously held by the Church of Rome, it is the duty of those charged with the spiritual interests of her members to discountenance the general reading of a volume which seems, both negatively and positively, most plainly to contradict the practice of the Church.

5. Take, once more, the case of transubstantiation. The Church of Rome teaches that there is here a stupendous—nay, to human conception, an impossible—miracle constantly performed. In this instance, she insists, contrary to her usual canon of interpretation, on the literal sense of the words of Scripture; and she triumphantly refers her people—vulgar and all—to the sacred Record itself. But, then, they must not go beyond the passages

* Went. † At all events. ‡ Saw.
† They had wo. ‡ Had so much wo. ‡ Their.
** A little while. ‡ Quickly. ‡ Scarcely.
‡ Boil. ‡ Made amends for. ‡ Loina.
*** Wright as before, chap. iii.

* Dialog. de Mirac., lib. xii., cap. xxxviii.
† Federa, vol. iii., part i., p. 174; and part iv., p. 135.
‡ Wright as before, p. 136.
§ Acta Sanctorum Mariti, vol. ii., p. 150.
|| Wright as before, p. 154.

* St. John. See John xix. 27.